

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

DECEMBER 28, 1960

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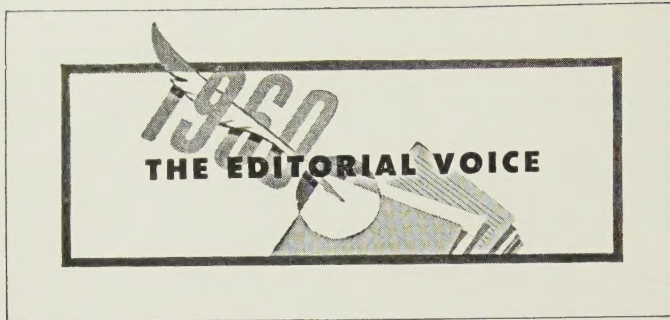
GENDREAU

NEW ENGLAND VILLAGE

JAN 3 1961

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ADJUSTED: BUT TO WHAT?

A word that is being greatly overused in modern society is *adjust*.

I am certainly not the first one to complain about it, but my objection to its overuse is, I believe, on a little higher level, for most persons who register their objections are thinking only about its social effects while I am concerned with its effect in the spiritual realm.

Thinking persons who deplore the present mania for adjustment point out that almost all adjustment is made downward to bring people into harmony with the common and the mediocre, so that society is educated toward a dead level with ordinariness as its ultimate end.

This passion to be mediocre and to make everyone else the same begins with the parent in the home, spreads to the schools and is propagated with missionary zeal by the advertisers. And advertising, at least in the United States, is the most powerful educational agent extant. The boys who write the advertising copy probably do more to determine the way the average person thinks than the school and church combined.

The reasons for this are two. One is that men may flee from the admonitions of parents and the good counsel of the church, but where can anyone hide from the advertiser? He is as near to being ubiquitous as anything on earth except gravity.

The second reason the advertiser exercises such incredibly powerful influence is that he has learned to perfection the art of communication. He may be lying, and often is, but he does get his ideas across; and that is more than can be said for the school and the church.

The big problem with Christians is that they come to Christ with their minds already made up on one point, viz., to stay sane they must remain adjusted to society. This notion has been drilled into them from their playpen, and it never occurs to them to question it. There is a norm out there somewhere to which they must conform, and that norm is above criticism. Their success and happiness depend upon how well they adjust to it. And Christianity, though it may add something to it, must never disagree with the main idea.

To be happy, adjust to the social norm. That is the popular notion but it will not hold up under examination. This norm to which we must adjust—where did it come from? What Moses brought it down from what mount? Where are its credentials? From whence its authority?

Since the world insists that I adjust to its beliefs, its moral standards and its practical working philosophies, it should be able to demonstrate that it knows where it is going, what it wants and why, and it should be able to come up with a few million happy men and women who by adjusting to its standards have found life's *summum bonum*. Furthermore, nations that have had the benefit of such adjustment should be prosperous, peaceful, contented and happy.

These stipulations do not appear to me at all unreasonable considering how much depends upon the outcome and how much evangelistic zeal the world puts into the effort to get everyone properly adjusted.

But these simple tests show how phony the whole thing is. The truth is that the world does *not* know where it is going; it has *not* found life's *summum bonum*; it is *not* qualified as a model for the members of society to follow. It is instead puzzled, frightened and frustrated. Generation follows generation into an uncertain future, completely beaten, disappointed and sick at heart.

It was to this kind of world that Jesus came, to save it from itself. He died for its sins and now lives for the salvation of all who will repudiate it, deny the validity of its philosophies and put their trust wholly in the Lord Jesus Christ.

Those who do this no longer seek to be adjusted to society. They have renounced this world and have chosen a new model after which to pattern their lives. This is the aspect of the Christian life that most people do not like. They want comfort, blessing and peace, but they recoil from this radical, revolutionary break with the world. To follow Christ in this rough and thorough-going way is too much for them.

The true Christian, though he is in revolt against the world's efforts to brainwash him, is no mere rebel for rebellion's sake. He dissents from the world because he knows that it cannot make good on its promises. He has tasted the pleasures of society and he knows that they leave a bitter taste; and he has found that blessing of the Lord of which the wise man speaks, which maketh rich and addeth no sorrow with it.

And the Christian is not left without a "norm" to which he seeks to become adjusted. The Lord Jesus Christ is Himself the norm, the ideally perfect model, and the worshiping soul yearns to be like Him. Indeed the whole drive behind the Christian life is this longing to be conformed to the image of Christ. The energy with which the believing man revolts against conformity to the image of unregenerate society will be in exact proportion to the intensity of his yearning to be like Christ.

The classic expression of this burning desire to be Christlike is, of course, Paul's personal testimony in his letter to the Philippian Christians which begins, "But what things were gain to me, those I counted loss for Christ," and ends with the fervent declaration, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (3: 7-14).

Waiting until trouble overwhelms us before we seek God is folly.

We should rather heed the early warnings of fear.

We Need Not Fear the Pendulum

By REV. DON E. ANDERSON

EDGAR ALLAN POE was a master storyteller. One of his better-known short stories is entitled "The Pit and the Pendulum." In this story a man is strapped securely to the floor on his back. The "pendulum of death" swings back and forth as certain as the ticking of time. With each stroke the pendulum gets lower and lower, making the victim cringe in terror at his approaching doom.

There is a striking parallel between the plight of the man in this story and the condition of lost humanity. Man finds himself bound by unyielding circumstances from which he cannot escape and the pendulum of destruction is getting closer and closer. As the years go by man is enveloped by a web of irrevocable events, and as a fly caught in a spider's web he struggles desperately, but vainly, to free himself.

Personal anxieties, domestic tensions, economic insecurity, national unrest and threat of international war form a terrible combination. Fear is an ever-present enemy from birth to the grave; by it men's lives are molded, national policies are formulated and international relations are governed. Though men will be welcoming the New Year with shouting and laughing, the ringing of bells and the blowing of horns, yet within many hearts there will be a feeling of anxiety as with fear and trembling they await the tomorrows of 1961.

In general fear falls into two categories—fear of life and fear of death. This might seem paradoxical, but it is nevertheless true. Men are afraid to live and they are afraid to die. Invariably the same newspaper will contain accounts of those who sought

*What time I am afraid,
I will trust in thee. . . .
In God
have I put my trust:
I will not be afraid
what man can do unto me
(Psa. 56:3, 11).*

release from life through suicide as well as stories of those who heroically struggle for life against the apparent certainty of final destruction. The deterioration of humanity's mental and emotional health gives evidence of man's failure to face life. Yet the thought of passing from this life to the unknown hereafter plagues the hearts of rich and poor alike. Voltaire is reported to have said when facing death, "Would to God that I had never been born."

The psalmist, David, said, "What time I am afraid, I will trust in thee." Just as necessity is the mother of invention, so fear is the impetus for most religious exercise. The early Greeks and Romans worshiped those things which they feared. Pagan tribes today likewise worship those things which inspire dread. Fear is one of those inbred emotions designed to make us feel our need of God. The realization that we have no power to save ourselves from impending dangers leads us to Him.

"What time I am afraid, I will trust in thee" is a good maxim with which to counter a world of uncertainty, a good maxim with which to

meet the storms of life, a good maxim when we are sick, a good maxim when we think of death and judgment, a good maxim for the unknown days of 1961.

It is sad but nevertheless true that most people wait until they are in trouble to seek help from God. Many times this is too late. The person who lives devoid of all interest in the things of God cannot expect help at any time he might desire. God is not some supernatural benevolent servant who helps those who ordinarily ignore Him. No!

But it is a glorious truth which the Scriptures plainly teach that God is merciful and loving and a "very present help in trouble." He waits with outstretched arms for those who have come to the end of themselves and who earnestly and sincerely seek Him. He has made provision through His Son, the Lord Jesus Christ, whereby men may come into a vital relationship with their Creator, and in such a personal experience find peace and comfort for their troubled hearts.

However complex your troubles may seem or however insignificant you may think them to be, what better way to start the new year than to trust Him who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In Christ is the answer to the world's needs; in Christ is the answer to the family's needs; in Christ can be found the answer to the individual's needs. But more important, in Christ is the answer to *your* need.

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). This is your opportunity to put aside the cares of


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life which would weigh you down and forever put your life in the hands of the true and living God.

Whatever the pendulum of impending destruction may represent in your life—whether it be financial stress, physical weakness or spiritual poverty; whatever the pendulum of time has brought in the yesteryears or whatever it may hold in the future year of 1961—let us look to God and say to Him as the psalmist: "What time I am afraid, I will trust in thee." ♦ ♦ ♦

When a Man Trusted God

By REV. JOHN BECHTEL

THE Biblical accounts of miraculous healings are objective rather than subjective. The persons involved, their respective ailments and their consequent recoveries are vividly narrated in detail rather than the emphasis being placed upon the principle that lies behind these "signs."

While it is true that we should follow the advice of Peter and "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Eph. 3:15), yet we must not become so bogged down in trying to analyze and explain the doctrinal logic of divine healing that we totally miss the main point—the divine Physician is healing people today, according to His promise, "These signs shall follow" (Mark 16:17).

The classical illustration of the folly of finite minds attempting to fathom and evaluate the principle behind the grace and mercy of an omnipotent deity is seen in the story of the opening of the eyes of the man born blind (John 9). It is a very simple story of a poor blind beggar, helpless beyond all human skill, who had never seen the beauties of God's earth, sky or sea. Jesus passed by one day and touched him, and as a result the man received sight when he obeyed Jesus.

"Trust and obey" could very appropriately be given as the title of this dramatically graphic episode, and yet the religious intelligentsia were utterly unable to catalog the

Our Missionaries in Laos

Rev. J. W. Whipple cabled from Laos on December 12 that Mrs. T. J. Andrianoff and Mrs. G. W. Tubbs and their children, with Miss W. A. Oakes, were in Dalat, Viet Nam. Mrs. O. J. Kaetzel and children would be evacuated from Luang Prabang when the American Embassy made arrangements. Mrs. Whipple and Miss Sally Holmes were also awaiting Embassy orders. Mr. Tubbs was in Sayaboury and Mr. Andrianoff in Xieng Khouang. The Sawyers were in Bangkok.

Later: Rev. P. A. Voth, Thailand, cabled that all Americans in Vientiane were evacuating to Thailand Dec. 15.

principle behind the miraculous healing. Consequently they missed the main point—the man was healed. He could see. After having been thoroughly grilled, finally in desperation the man gave the solution to the whole matter when he testified: "One thing I know, that, whereas I was blind, now I see."

How or why it was done did not concern the erstwhile blind man, but what did bear weight was that it worked. He could see! He could see his parents, his friends, the flowers, the trees, the birds, yes, even the commonplace, everyday things of life—things he had never seen before.

Furthermore, as his physical eyes were opened and he saw Jesus, his spiritual eyes were able to focus on the face of his Master. Everything else faded, and he cried out: "Lord, I believe," as he fell down and worshiped the divine Physician who had with a touch of His almighty hand changed his whole outlook on life.

It is a simple story and yet its very simplicity makes it the more convincing. We should constantly remind ourselves that our Lord *can* and *does* heal the sick. What He did "in the days of his flesh" He is able to do today because "Christ died for us, Christ rose for us, Christ reigns in power for us, Christ prays for us" (Rom. 8:34 Phillips). "He ever liveth to make intercession" on our behalf (Heb. 7:25).

"Trust and obey," and leave the results with Him who said: "These signs shall follow."

Congratulations!

Hearty congratulations to the leaders in the 1960 ALLIANCE WITNESS Subscription Campaign. The Alliance Tabernacle in Vancouver, B. C., has been gaining in recent years and for the first time heads all the churches.

Vancouver, B. C., Rev. W. H. Brooks	820
P. D. Lawrie, Campaign Manager	
Increase of 96	
Toledo, Ohio, Rev. W. F. Bryan	770
Leonard Cooper, Manager	
Pittsburgh, Dr. K. C. Fraser	709
Mary Jane Hadley, Manager	
Increase of 104	
New York, N. Y., Rev. P. W. Reid-head	685
Gordon A. Young, Manager	
Increase of 100	
Chicago, Ill., Rev. E. H. Murdoch	609
Betty Brown, Manager	
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Louisville, Ky., Rev. C. A. Epper-son	574
John Bersche, Manager	
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Increase of 222	
Toronto, Ont., Dr. A. W. Tozer	482
Phyllis D. McIntire, Manager	
Increase of 213	
Cincinnati, Ohio, Rev. H. D. Liversedge	400
E. M. Burner, Manager	
Increase of 96	

Other churches also had substantial increases and will be recognized at a later date. We are grateful for the effort which every committee expended to increase the circulation of the magazine, and trust it will prove to be of spiritual benefit to every one who receives it.

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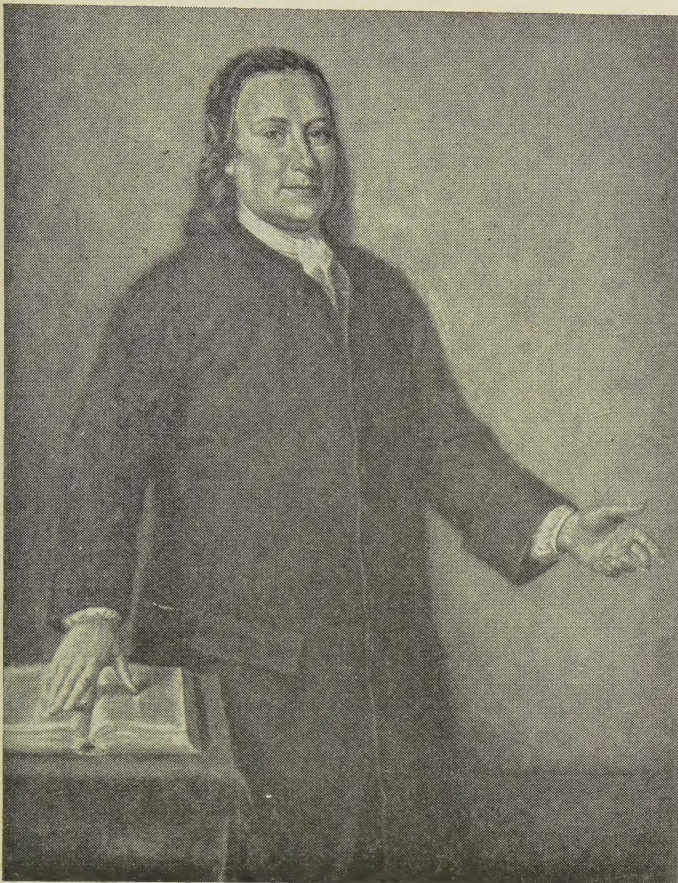
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THE ALLIANCE WITNESS



Another famous Christian

"I have one passion," said the young Count.

"It is He and He alone."

The author of many works in prose and verse and the exemplar of missionary zeal and passion, he is one of the vital links in the great chain of missionary succession . . .

By EVA M. BESTLEY

Count Nicolaus Ludwig von Zinzendorf

IN 1722 a few refugees from Bohemia and Moravia settled on the estate of Count Ludwig von Zinzendorf near Berthelsdorf and about seventy miles from Dresden, Saxony. That young nobleman had an intense desire to spread the Christian faith throughout the world, and in these persecuted followers of John Huss he saw the means of fulfilling the heavenly vision. For nearly two hundred years the Moravian Church had been faithful to Christ. Zinzendorf identified himself with them and became a bishop. In a few years missionaries from among the Moravians began traveling to various parts of the world, proclaiming the gospel of Christ.

Foreign missionary service has distinguished the Moravian Church throughout its history and is fundamental to the Moravian outlook. Emphasis on conduct rather than creed and on the unity of all men who are in Christ is also characteristic of the Moravians. Those points of doctrine which unite the follow-

ers of Christ, rather than those which encourage separation, receive chief attention among them.

Count Zinzendorf was born on May 26, 1700, at Dresden, and was reared in a strongly Pietist atmosphere. His father died while he was still an infant. His mother having married again, the young Count received much of his education from his grandmother, the Baroness Catherine von Gersdorf. His school days were spent at Halle. At eleven years of age he formed some of his school-fellows into a religious guild, the badge of which was a gold ring. He called it "The Order of the Mustard Seed," and the members pledged themselves to the service of Christ and to work for the conversion of the heathen. Their motto was "None of us liveth to himself."

In 1716 Zinzendorf went to the University of Wittenberg to study law and to fit himself for a diplomatic career. Three years later he visited Holland, France and various parts of Germany. It was in the course

of this tour that he went into the famous art gallery at Dusseldorf and stood spellbound before a painting of Christ with its inscription: "All this I did for thee. What hast thou done for Me?" When he left the art gallery he was a new man: he laid his life, his fame and his fortune at the feet of the Redeemer.

In 1721 Count Zinzendorf was appointed as a counselor in the court of the king of Saxony at Dresden. In 1722 he bought the estate of Berthelsdorf from his grandmother, and in 1727 he resigned his duties as counselor in order to devote himself exclusively to Christian work. He had already offered asylum to a number of persecuted wanderers from Moravia and built for them the village of Herrnhut on a corner of his estate. They belonged to more than one Protestant organization, but gradually Count Zinzendorf was able to organize them into a community based on family life instead of the usual monastic communities.

At Herrnhut they found a peace-

ful home where they were able to enjoy freedom of worship. Everything was done according to rule: they studied the Word of God together, and the Count sought to arouse in the Moravians a missionary spirit. To serve his Saviour was his one desire. Soon Herrnhut, "The Lord's Watch," became the center of a world-wide movement. At a wonderful Communion service held on August 14, 1727, an outpouring of the Holy Spirit united them and made them ready for any service to which God might call them.

The first missionary interest was awakened among the Moravians by the story of distress told by a Negro from the West Indies who had come

on a voyage with his master to Denmark. He told Count Zinzendorf, whom he met there, of his own spiritual struggle without the help of a Christian teacher, and he pictured in vivid words the needs of his countrymen. To the young men of Herrnhut this seemed indeed a call from God. So it came about that Leonard Dober and David Nitschmann offered to go as missionaries to the island of St. Thomas, and a meeting was held on August 13, 1732, to bid them farewell. In their hearts there burned a fire which Christ Himself had kindled, and they were ready to go wherever God might call them. The one instruction they were given for carrying on their work was

"Be guided in all things by the Spirit of Christ."

David Nitschmann returned home later, in accordance with his instructions, to report on what had been achieved. Leonard Dober became the governor's house steward and overseer of his slaves, and in this position he was able to preach the gospel to them. It was in this same spirit that other volunteers from Herrnhut went to the Eskimos in Greenland, while others settled in South America. They carried the gospel to the North American Indians also.

When Count Zinzendorf visited St. Thomas in 1739 he found there a united band of workers, full of faith and confidence. Within fifteen years of the journey of the first two missionaries to the West Indies in 1732 the Moravians were preaching the gospel in sixteen different mission fields of the world.

In 1735 John and Charles Wesley sailed for Georgia as missionaries of the Society for the Propagation of the Gospel. On the voyage they made the acquaintance of some Moravian missionaries. John Wesley was greatly impressed with their humility, and he also found that in the midst of storm, when faced with the imminence of death, they had a quiet confidence and fearlessness, a joy and peace which he himself had never known. In England some time later John Wesley met Peter Boehler, one of the Moravian leaders, who became the means of his spiritual enlightenment.

In 1752 Zinzendorf lost his only son; four years later his wife, who had been his counselor and confidante in all his work, passed away. She too was of noble birth. At the time of their marriage they had renounced their rank to devote all of their property and themselves to the service of Christ. In 1760, as the Count himself lay dying at Berthelsdorf at the age of sixty, his thoughts were centered on his work. Death held no terrors for him; he had long before in one of his own hymns expressed his faith in the Redeemer's love and merits:

*Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.*

Board of Managers Meets

A general sense of gravity pervaded the sessions of the Board of Managers at its quarterly meeting in New York on December 6 and 7.

As always, the Board opened its sessions with a morning of prayer. In view of the serious problems facing them the members gave themselves with renewed purpose to intercession and to prayer for wisdom and guidance. Dr. Nathan Bailey, President, reports that there was a wonderful spirit of liberty, and a unity of purpose was evident as the needs of our work throughout the world were brought before the Lord.

The political conditions in Africa, Viet Nam and Laos are particularly disturbing. The situation in the Congo, which has been precarious ever since the independence, has increased in gravity in recent days. It was the unanimous decision of the Board that the best interests of the work in Congo would be served by an administrative visit of the Foreign and Area Secretaries, and Rev. Louis L. King and Rev. George S. Constance left for the Congo on Wednesday evening, December 7. The new government of Congo has decreed that all primary school activity must no longer be under the supervision of foreign missions. Months earlier the Foreign Department, anticipating this development, had placed all the responsibility for the schools upon the nationals. However, the financial aid promised by the government has not been forthcoming and this has precipitated a very serious problem of adjustment for both the Mission and the national church. All missions in the Congo are concerned with this problem at this time.

On the recommendation of the fields and the Foreign Department three mission chairmen were elected: Rev. A. C. Eicher for the Marathi section of India,

Rev. Karl H. Kose for Gujarat, and Rev. A. Paul McGarvey for Japan.

Nineteen candidates were appointed to go to the fields as early as possible in 1961 and nine more were approved for departure as funds are available.

Rev. L. W. Pippert, Home Secretary, reported that thus far 60 per cent of our churches have coöperated in the special appeal for Viet Nam. To date \$153,236.41 has been received. Rev. David Evans was elected for another term as assistant to the Home Secretary, and Rev. John L. Stirzaker was elected assistant superintendent of the Eastern District. It was voted that Alaska and Hawaii be administered by the Home Secretary.

One of the most successful subscription campaigns in the history of THE ALLIANCE WITNESS was reported by Dr. A. W. Tozer, editor.

Rev. Gilbert H. Johnson, Education Secretary, reported that the studies ordered by Council relative to a graduate school in theology and a liberal arts college are under way, and Mr. Eldon Schroeder stated that both our publishing houses continue to show encouraging increases.

In presenting the Budget for 1961 Rev. B. S. King reported that indications are that income for 1960 will be equal to approximately 96 per cent of the Budget. The 1961 Budget will call for a monthly income of \$330,000 as compared with \$323,000 in 1960. When the Treasurer's report was ended the Board joined in prayer that the Lord's people would respond in faith and in sacrifice to the needs and challenges confronting us.

In spite of the increasing world tension the Board adjourned in a spirit of optimism and faith and the consciousness that God who has been our help for the past is our hope and expectation for the future.

How Missionary Are We?

We are known as a missionary people. . . . Missionary people are always aware of the multitudes, the underprivileged of the earth. A missionary urge causes us to reach out to new frontiers—and the outreach is just as vital at home as abroad. . . . To be worthy of our reputation we must be risen with Christ; we must know the meaning of sacrificial living and giving; we must be doing all we can to hasten our Lord's appearing. . . .

By N. E. GUSTAFSON

A FEW years ago outstanding churchmen were declaring that the world's time was a minute to midnight. The minute must almost be passed. The rapid movement of world events continues to be staggering and men are at wit's end not knowing how to keep pace with them.

Things are happening which once were thought impossible. Small nations that have always quaked before the regal lion of Britain now snap their fingers in its face. The balance of power has shifted rapidly in the last few years. Now the Communist-controlled nations outnumber the free civilized nations in population with the huge underprivileged heathen nations holding the balance of power. Before one problem is solved for the moment, another arises. No wonder men's hearts are failing them for fear. We should be stirred out of our complacency. Especially should we be stirred, we who profess that the heathen are a burden on our hearts and whose stated objective is to carry the gospel for a witness to all nations so that all men will have at least one chance to hear and live.

Statistics reveal a great boom of church building in the United States. This is occasioned by the great interest that has been stirred in religion. The nominal church is not slow to provide for interested people surroundings that will satisfy their sense of appropriateness. And in many cases the result is damning, for people join who are not born again. They count on their church membership as a "ticket" to heaven.

Even though the missionary-minded churches are not of that opinion, nevertheless they are being swept off their feet by the trend. Expansion of present church plants

seems a must if churches are to appeal to those who are newly interested.

The danger lies in this: Many of these are only vaguely interested in religion. They are not vitally concerned with the message of repentance and are not ready to turn from sin to seek the Saviour. For everyone who stays in the church a hundred come in and then go. The gospel message produces the same reaction as in Jesus' day: they say by their failure to return, "This is an hard saying; who can hear it?" (John 6:60). Perhaps the boom is here to stay and the churches will continue to grow, but the probability is against it. Men still rebel at the preaching of the gospel and few there be that find the straight way to life eternal. The day of mass salvation that really wins people who "stick" is not here. Wise is the church that weighs the future and looks at it with God's blueprint in hand.

A. B. Simpson had that blueprint and to this day there are not many great Alliance churches. By "great" I mean size, not quality. The very concept of an Alliance church is against such a thing, for the masses of people are not eager to die. In our churches today a large percentage of the membership has stopped short at the Redeemer's cross and prefers to sit down and camp there. And as is always the case, camping is attended with complaints at the lack of comfort. Like Israel in the wilderness, this sort chafe and murmur at their lot. There is no sin in wanting to be comfortable nor in wanting to improve the church plant, provided the main objective is not buried as it so often is.

We are known as a missionary people, and to be worthy of that

reputation we must be risen with Christ. We must know the meaning of sacrificial living and giving. Missionary people always are aware of the crying need of the multitudes—the underprivileged of the earth. It was the lost for whom the heart of Dr. Simpson burned and was burdened. The burden was enough to send him out singlehanded to search for them and bring them into the fold. And it was not strange that about him gathered other Christians of like mind. They needed a leader—and when he appeared on the scene they surrounded him. What made these men one was they had seen the "joy that was set before" Jesus and found that they too could share in it if they would share in His death. From their experience of Christ came the outreach for the unevangelized areas of the world—the places few others cared to go or dared to go. The record of Alliance missions is written in blood and sacrifice. It is still being written today abroad if not at home.

A missionary urge causes us to reach out to new frontiers, and that outreach is just as vital at home as abroad. It is the very soul of the Alliance. As we have reached out in the homelands and established a nucleus of believers here and there our districts have come into being. But in places where we have cloistered ourselves we have dried up. Others have captured the prize and outstripped us.

God's program is going forward whether we fulfill our part in it or not. Other organizations are clamoring to share this great task of reaching the unevangelized and the time is on us when we have got to push determinedly and valiantly ahead or be pushed aside.

For this we need a greatly re-

vitalized vision in our home churches and a renewed burden for missions. Our missionaries almost compose a society in themselves amongst us: they carry one another's burdens continually. The prayer interest, the preaching interest in missions, is becoming a sideline in many of our churches. There are too many prayer meetings in which the work of missions is not even mentioned. And a missionary sermon is heard only when some returned missionary passes through town or is going away. The attendance at our missionary conferences, aside from the few larger well-publicized ones, is a sad commentary on our interest, yet pastor and people believe they are missionary-minded. It takes more than the name to make us missionary in heart.

We pride ourselves on our giving, little realizing that our collaborators on the mission fields are paying inflated prices for the necessities of life. Our growth in numbers and in offerings in certain of our larger centers encourages enlargement at these points with considerable financial outlay. A true missionary passion would cause us to push out, opening new areas of the city to the gospel, thereby reaching hungry hearts that we would never otherwise meet, and at the same time tapping new resources for missions. It is foreign to the very heart of missions to say, "Come to us." The missionary heart impels us to go to them. In general this Society's passionate heat for holiness and missions has been generated in relatively smaller groups. A church can increase in attendance and in membership without increasing its zeal for holiness. The quantity may increase and even the giving to missions, but the spirit of fervent intercession for the lost is usually dissipated.

Thank God for those cities where the churches have caught the vision and now effectively occupy strategic areas, but how lamentable that there are those who content themselves with following the modern method of centralization with its resultant crystallization.

Five years ago Dr. Harry L. Turner, then president, appealed to the Society met in Council at Omaha for an expansion effort that

would enlarge our missionary force abroad by five hundred and our churches in the homelands also by five hundred. With joy we heard this goal set for 1960, and we prayed that it might be more than an interesting slogan to feed our ego. Earnest efforts have been made and there have been credible increases, but they are sadly short of the goal. Surely such an increase is not too great. What has stood in the way of our realizing this objective? Is it not in part the reluctance of our larger churches to stir up their nests and open new areas? Our people, both young and old, need the stimulus of personal responsibility which such activity affords.

Sacrifice is back of all pioneering work whether it is on the foreign field or in home missions. The extension church is first a mission church. Some have been started in homes, rented houses, stores or halls before the people were able to build a church. Financial sacrifice is not first but follows the sacrifice of

members from established Alliance churches. The "home church" must be willing that certain of its number leave to help build the new "infant" church. Erecting church buildings is not extension work: it is building the Church of God that must be in all of our hearts. Backed up with our dedicated service to the Lord, in sacrificial going, giving and praying we shall fulfill His commission, first in our own area of responsibility and then to all the earth.

In the face of rapid population increases and changing world conditions dare we focus our interests at home and load ourselves with heavy incidental obligations? Shall we not rather expectantly look for Him who has said, "Behold, I come quickly," and then give all we can and do all we can to hasten the glorious day of His appearing? The glory of God will rest upon this movement in the measure that we are true to the calling and commission entrusted to us through our founder. We must not fail. ♦ ♦ ♦

Concerning the Day of Prayer

January 4, 1961, has been designated a world-wide day of prayer for our Society. Our headquarters staff, our churches, schools, missions and other institutions and agencies at home and abroad are uniting in this special observance.

That such a day of prayer is essential is obvious. Our needs are great. In many areas of our responsibility the situation approaches crisis proportions. . . . Serious problems face us in Congo, Viet Nam, Laos, as well as elsewhere on our foreign fields. . . . Our twenty-two field committees are asking for an additional 230 missionaries on the fields. We can anticipate sending only 36 qualified candidates in 1961. . . . We have had to curtail advances in all areas of our work due to lack of funds, though by careful management our heavy financial obligations have all been met. . . . Unlimited opportunities for extension in our home fields face us in every district. At the same time the lack of revival blessing and evangelistic passion is self-evident. Certainly it is God's will that we should rejoice in greater victories than are apparent today.

"Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (ISA. 64:4).

What a tragedy if we fail to stir ourselves up to take hold of God!

Special prayer requests have been sent to all our churches to guide us in this ministry of intercession.

Observe the Day of Prayer, January 4, 1961.

REV. NATHAN BAILEY, LL.D.,
President.



DAVID R. ENLOW, Reporter

AT HOME

Average Southern Baptist pastor is 42.2 years: A study made by the Annuity Board of the Southern Baptist Convention indicates that the average age of Southern Baptist preachers is 42.2 years. Ohio has the youngest pastors among the twenty-eight state conventions, with an average age of 37.7, while New Mexico preachers stand on the 45.5 plateau.

Giving in U. S. churches: Church members in forty-nine Protestant and Eastern Orthodox bodies reporting through the Department of Stewardship and Benevolence of the NCC gave more than two billion dollars to their churches last year. In thirty-five of the bodies reporting, per member giving for congregational expenses was \$56.24. For benevolences (including home and foreign missions, relief, etc.) the same group gave \$12.88 per member, a gain of 4.5 per cent over the previous year. The figure for foreign missions was \$2.26 per member. (C. & M. A. giving for foreign missions was \$56.01 per member.)

Record Bible distribution reported: More than 29,530,000 copies of Scriptures were distributed throughout the world in 1959 by member groups of the United Bible Societies. This constitutes an all-time record, according to reports presented at the forty-second annual meeting of the American Bible Society's advisory council. Of this total the American society alone was responsible for the distribution of some 17,650,000 Scriptures.

School board vetoes Gideon project: The city school board in New Castle, Pa., has rejected a request from the New Castle Camp of Gideons International to make New Testaments available to public school students. The action was taken in spite of the fact that the Gideons pointed out that 63,000 copies of the Bible already had been distributed in Beaver, Butler, and Lawrence counties. Under the Gideon plan, parents and ministers must first consent to the distribution.

NAE issues program for World Day of Prayer: With a strong emphasis on the Bible as the Word of God and evangelism as the mission of the church, many evangelicals will meet in their churches to observe the 1961 World Day of Prayer on February 17. "A Sower Went Forth" is the theme provided by the NAE for the observance. A booklet to be used as a guide for the services has

been written by Dr. Merrill C. Tenney, dean of the graduate school at Wheaton College. Materials, including the worship booklets and advertising posters, can be obtained by writing the National Association of Evangelicals, 222 E. Willow Ave., Wheaton, Ill.

ABROAD

OMS establishes Cowman Memorial Fund: Funds totaling nearly \$100,000 have been set up by the Oriental Missionary Society in Melbourne, Australia, to help small religious communities abroad build churches. The fund will be known as the "Cowman Memorial Fund" in honor of Mrs. Charles E. Cowman who worked for the society for fifty years until her death a few months ago. The society is receiving further donations from the Australian and British people. Designated to receive aid from the fund are churches in Brazil, Colombia, Ecuador, Formosa, Greece, Hong Kong, India, Israel, Japan and Korea.

Spiritualism problem in Brazil: The major problem confronting churches of Brazil is not Castro outreach or Marxist atheism but a revival of spiritualism, said Dr. John F. Soren, of Rio de Janeiro, president of the Baptist World Alliance. A cult known as "macumba," with its roots in primitive animism as well as pseudoscientific communication with an alleged "spirit world," is enjoying a growth in Brazil that has deeply concerned both Roman Catholic and Protestant leaders, Dr. Soren said.

ELWA adds new language: Gospel radio station ELWA (Liberia), which has been broadcasting in thirty different African languages, will soon add one more. That is the Tiv dialect of Nigeria. This will bring the gospel to 500,000 members of that tribe.

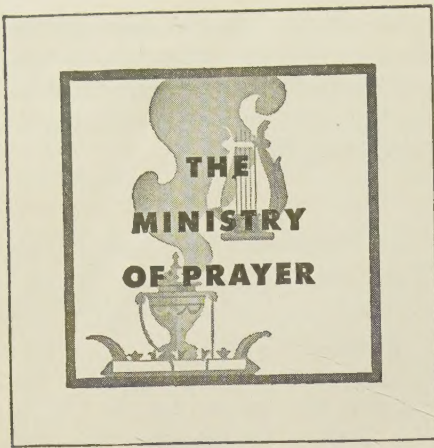
MISSIONS

Missionary statistics for 1960 analyzed: The Occasional Bulletin of the Missionary Research Library reports that Protestant churches have a total of 42,250 missionaries throughout the world. Of this number 27,219 or 64.4 per cent go from the United States and Canada.

C. & M. A. seventh largest missionary society: The Missionary Research Library reports the top ten missionary agencies with the number of missionaries under their sponsorship as follows: Methodist (Div. of World Missions, Women's Div. Christian Service), 1,580; Seventh Day Adventists, 1,385; Southern Baptist Convention, 1,377; United Presbyterian, 1,356; Sudan Interior Mission, 1,016; Wycliffe Bible Translators, 1,009; The Christian and Missionary Alliance, 824; The Evangelical Alliance Mission (TEAM), 807; Assemblies of God, 728; Presbyterian U.S., 492.

SIGNS OF THE TIMES

Light, new Hungarian magazine on atheism: A 64-page magazine called *Light* has appeared on Hungarian newsstands. Editors say the periodical will criticize religion "wherever it hampers the political development and activity of the masses."



Congo

This is a difficult year for the schools at Kimpese (10/19/60 issue). The medical institute is endeavoring to continue its program of training nurses and also its full hospital functions; however, the staff is seriously undermanned. Miss Ruth Hess is the Alliance nurse on the Kimpese IME staff. Our students are Jean Vangu, Emanuelli Kiuva and Elias Ngwala. The normal school is even more harassed because only men instructors have returned after the July evacuation. Pray especially for a right spirit among the students. . . . Pray for the Misses Carol Erbst and Ruth Stanley. Their primary responsibility is language study, but Miss Erbst has the additional responsibility of teaching in the missionary children's school and Miss Stanley will help in the primary schools for the nationals.

Gabon

The Mitsogo work: Pray for the Misses Clara Lou Stucky and Colleen Johns who, during the furlough of Rev. and Mrs. J. A. Parlman, are responsible for all the varied ministries of the Guévédé district. Pray also for Pastor Theophilus Moukagna and the four national workers among the Mitsogo people. Pray for the two couples from this district now at the Central Bible School at Bongolo. . . . Pray that the new converts in the village of Matsegue might grow in the knowledge of the Lord.

Viet Nam

There is a moving of the Spirit among the Maa tribe (5/18/60 issue). It began when three couples attended a four-week Bible school session at Djiring. On their return to their villages their neighbors took note of the change in their lives. It was so convincing that some of the devil worshippers of Bidong and Pangso chose to leave their pagan ways to become Christians. The message of life was carried to other villages where the people received it heartily. "This is what we want," they said. "We want to follow, but we don't know how. Please send us a teacher." Pray that the teachers will be given wisdom in instructing inquirers. Pray for conviction of sin in the church. Pray for

Christian wives for young men; some are being tempted to marry unbelievers. Pray that God will call men to preach. Pray for funds to complete the construction of the short term Bible school building at Djiring. . . . In the north-central section of Viet Nam there are vast pioneer areas. Throughout the past two years there have been some group movements in which scores of people have come to the Lord and have formed churches. Pray that these groups will become self-supporting and at the same time evangelize their immediate areas. There are hundreds of thousands of Vietnamese in this northern area who are still virtually untouched with the gospel. The Mission requests fervent intercession that the Spirit of God will sweep through this area, awakening the people to their need and to the truth of the gospel.

Cambodia

Praise the Lord for the increased interest in the children's and women's meetings (9/21/60 issue). In two of the six sections visited weekly—Tuk Laak and Tul Koke—many are very much interested and some are ready to believe. May they soon know the joy of salvation through the Lord Jesus Christ. . . . Pray that there will be a change in the present regulations concerning printing. An authorization must be obtained to print a manuscript, and a second authorization is needed before the book can be distributed. This means two authorizations for each book or tract published, and each authorization involves approval by three different departments of the government: Religion, Security and Information. This situation is greatly hindering the work of the press.

Thailand

Rev. and Mrs. R. H. Johnston, of Samrongthab, report that one of the elderly Kui ladies, under the ministry of a Christian merchant, had collected all her fetishes and burned them. News of her daring act spread far and wide. Since that time another woman has prayed and also destroyed her fetishes. Pray that they may continue to grow in Christ.

Colombia

There are challenging signs in Colombia these days. (1) At La Plata last year a Roman Catholic procession attacked the Alliance chapel being constructed and caused considerable damage. Today an organized group of believers is enjoying a lull in persecution and the resultant relative peace and liberty. (2) In the jungle area two Christian schools are now open in a sector where previously such schools were prohibited. There is much interest in the gospel throughout that region. (3) In the Indian country where last December some of the Christians were captured, put in jail and beaten, there is much interest and openness. A former chief who was antagonistic has been saved. (4) In a section along the coast ten

persons were baptized recently. Laymen from the main church on the coast have gone to teach the new Christians. Praise God for these indications of His working.

Peru

Pray for the Saturday afternoon jail services in Chimbote. In Peru it is an unusual opportunity to have permission to preach in a jail. . . . Pray that God may direct in the purchase of land for erecting church buildings in Trujillo and Chimbote, supplying the financial need as well.

Chile

The lot where the church was located in Valdivia is in danger of being appropriated by the city. Pray that God will overrule so that the congregation can go ahead with plans for constructing a new church. This is an urgent prayer request. . . . Pray that the Lord will supply housing for the worker appointed to the strategic city of Los Angeles.

China—Hong Kong

Approval for the third roof-top church and school has been received (11/30/60 issue). Work is under way in preparation for the opening after Christmas. This is a new development where much of the land has been reclaimed from the sea, and it is to be the largest industrial area of its kind with provisions for thousands of dwellings. Pray for the building preparations and for the newly assigned worker, Mr. Hwang Ke Chiang. Praise God for the continued financial provision for these resettlement projects. . . . The National Church will take its second step toward self-support in January, 1961, by assuming responsibility for the second fifth of the church budget. Much blessing has accompanied the first year's advance, with funds also being pledged for the support of Chinese missionaries. The whole program needs much prayer support because building costs and rents are extremely high in Hong Kong.

Japan

A new station is being opened at Saijo City in Shikoku by Rev. and Mrs. H. A. Town. Pray for them as they undertake this new ministry. . . . Pray for a deepening work of the Spirit among the students in the Bible school.

Philippines

There have been unusual problems among the students at Ebenezer Bible Institute this term. Pray that there may come on students and faculty alike a gracious moving of the Spirit.

New Guinea

There is a real need for teaching the people the Word of God. Couples from different areas have been sent by their village elders to the witness schools near the mission stations to receive training. Pray that these couples will get a firm, experiential understanding of the Word.

There Is Room at Last

*in the new Chinese Alliance Church
at Cholon (Saigon), Viet Nam*

PHOTOS BY C. C. FOWLER

The church deacons extend a cordial welcome

THE hall made into a chapel was in a good enough location and the building was donated rent-free by one of the church members. Who could complain? Alas, it could seat comfortably only seventy persons.

At first this was all right—it accommodated all who came. But, praise the Lord, soon it did not. The people packed into the hot hall like sardines, and still we were unable to seat them all. We were happy for the interest of the people, but it was frustrating to have some of them sitting outside the door where street noises made it difficult for them to hear.

The pastor, Rev. Philip Loh, and the committee and I visited the people to see how much money could be raised toward a church building for the Chinese Christian and Missionary Alliance of Cholon. No bank in this country will give a loan for such a purpose. One must have the money in hand or not build. There were only some forty persons who had been baptized in the chapel and thus could strictly be called Alliance members. The others “belonged” somewhere else, even though they liked to worship with us.

How much money could be raised? Looking at the (U.S.) dollar-a-day living standard of most of the members, the whole idea of a new building seemed impossible. I was really surprised by the offerings and pledges from the people. Almost 350,000 piasters were received—a tremendous sum! Then we heard that some of our group had come as

refugees from Haiphong, where they had formerly attended the Alliance work. They had about \$3,000 U.S. they had raised toward a building before the Communists took over. They voted to put this amount into the Cholon work, and suddenly we had 210,000 piasters more!

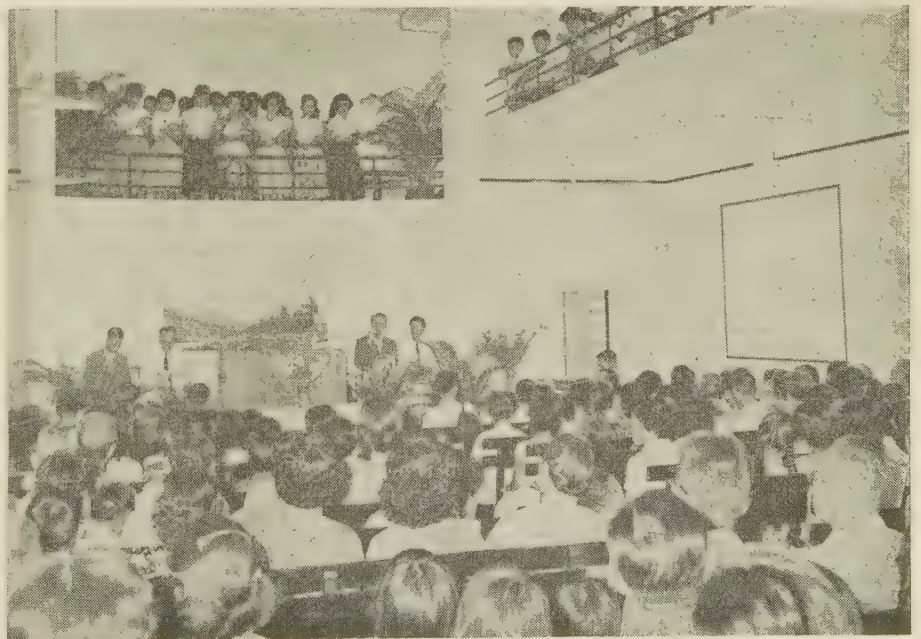
Then came the task of finding a suitable site in already-crowded and expensive Cholon. One place was available—for 800,000 piasters. Another could be had for a million and a half. And so it went. One rather good location was a row of seven decaying houses, but it was also way beyond the half million piasters we had on hand. Then one day the pastor heard that three of the seven

houses had been sold, and the remaining four, running from a corner, could be had at a reduced rate. They were purchased. After several months of dickering we were able to persuade the families still living in the houses to move out. This cost over \$500 U.S. for each. The roofs were immediately removed so no one else could move in and claim squatters rights.

Now we had the land and a lot of old bricks, but otherwise we were about where we started—we did not have any available cash.

In the meantime the pastor who had started the project had accepted a call to a church in Chicago, and another Alliance worker, Rev. Jona-

A visiting choir (balcony) favored the congregation with music



than Kaan, was taking his place. He did not feel it was right to shear the sheep again. Where were we to get sufficient money to build? A contractor who was a member of the church wanted a good building or none. Plans had been drawn, but it took many months to bring faith up to working level. One day, many months and prayers later, they decided to go ahead with the building, trusting that God would lay the burden on hearts and meet the needs as they arose.

Soon a cornerstone-laying ceremony was held and a granite block with the inscription "The Lord, Himself, the living stone," was set up with prayer and praise. Then miracles began to happen. No one was asked personally for a gift or help. The pastor and I even refrained from calling on any who had money and who might feel we were hinting. But the gifts began to come. By New Year's Day the building was about half finished, and at our watch night service it was my happy privilege to announce to a surprised congregation that the Alliance in America through headquarters had just sent to them a gift of \$2,500 and a loan of \$2,500—350,000 piasters to use immediately! How happy we were over this news!

God blessed, changes for the better were made and the final results are far beyond what we expected.

When the time came to dedicate

the church I nearly cried for joy when I learned that the group who had scraped and pledged (and, I thought, had been drained when they gave the first 350,000 piasters) had, by the Lord's urging, cheerfully brought in 700,000 piasters more. The total costs had run over 1,600,000 piasters (\$22,800 U.S.). The only debt was the final cost of the furnishings: chairs, lights, and so on, about \$2,000 U.S. We had a beautiful three-in-one building, four stories high on one side to accommodate Sunday school rooms and three stories high on the other side to make the parsonage, a guest room, a Sunday school room, garage and other facilities. The church section has over 400 seats, with a balcony and a choir loft. The building is light and airy. There are so many doors and windows that over 400 panes of glass were needed.

On April 16 the new Chinese church of The Christian and Missionary Alliance in Cholon was officially dedicated. On Easter morning, at the insistence of my beloved co-worker, Pastor Kaan, I had the privilege of baptizing fifteen new believers.

The following Sunday I spoke again. I confess I had some misgivings. It does not take many people to make a small hall look crowded. But the Chinese Christians like to fellowship back and forth, and two other churches in Cholon

were having special meetings. One had a foreign guest and the other a famous evangelist and musician. How many of our seventy members would go? In a church seating four hundred people how would ten or twenty look? But, not counting the children who stayed over from Sunday school, I had the joy of preaching to at least 150 adults—fully twice as many as we could have accommodated before!

Praise God, room at last!

I'm sure that all of the Christian and Missionary Alliance group here in Cholon would gladly go through a building program again—if through God's blessing and your prayers we are crowded out! ♦ ♦ ♦

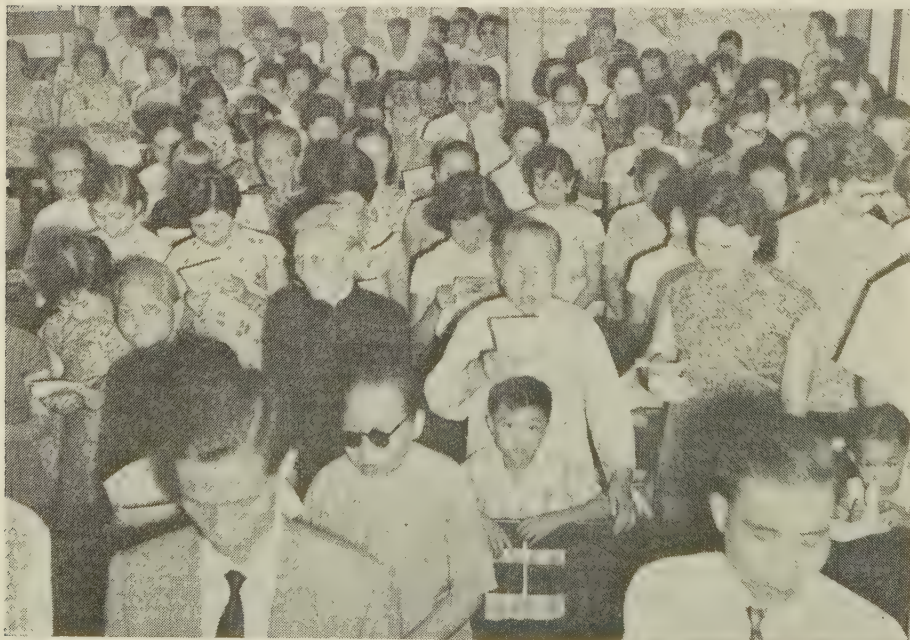
Harder Than Pulling Hair

Sunday was cool and the ground was damp from a drizzle that had lasted all night. This cut down the number of people who usually come for services. Our largest group was made up of two men and six boys. Yet they listened more attentively than they do when more people are present.

After the service I gave one of the men a used razor blade. He was as delighted as a lad in the States who received a new five-dollar bill. It was a sight to watch as he used the blade to shave not only his face but his arms and legs. Then he asked one of the boys to shave his back. The Danis can't stand having hair on their bodies. They suggest to me frequently that I should clean my arms. Since they do not ordinarily have a razor they make their fingers sticky with sap from a tree to give them a firm grip and then they pull one hair at a time. The razor is faster but it isn't exactly painless either, because they often nick themselves while using it.

Fifty people were present at the service on Monday and they gave good attention. A few of them were from distant places. When it comes to the matter of a decision they still seem indifferent. We stand upon the promise that the Word of the Lord is like a hammer that breaks the rock in pieces. Line upon line we seek to convey God's message of truth and hope. Please pray for us. Gaining a decision is harder than pulling hair.—Adapted from a letter by REV. DON ANDERSON, New Guinea.

Part of the audience attending the dedication services, Cholon



Christ Gave Himself for the Church

even for the new one in New Guinea

Missionaries often face crises in their work of which we never hear, and when word does come it is often reported matter of factly. . . . When formalized opposition to the professed Christians at Pyramid Station in the Baliem Valley recently became apparent, Mr. H. Myron Bromley wrote to Rev. R. M. Chrisman in the Foreign Department asking for prayer. Two weeks later he wrote again; God was answering. . . . Because these letters tell the story better than we could report it we are reproducing them here.

October 30, 1960

On several occasions when one or another group in the Baliem has made life uncomfortable for us you gathered in earnest intercession that God would protect us. He faithfully has.

At the moment something more valuable than the human life of any of us is at stake. It is, says Paul, more valuable than the earthly life even of Christ, for He gave Himself in death for it. It is His church, that strategically placed seed of the church of Christ in the Baliem that began to grow here nearly a year ago.

The Good News was sown here by men from the Ilaga Valley whose lives had been transformed and, as God promised, the seed was viable. It sprouted with dramatic effect when thousands burned the symbols of their past trust to take a step toward trust in Christ. In a number of lives this good seed has grown to bear the Christian fruits of love, purity and zeal. As surely as this area is a potential gateway to the rest of the Baliem Valley, a promising highway for the gospel, Satan has made large parts of it a pathway where the seed has been trampled, then picked away by his own devouring underlings.

There was from the beginning some resistance to the message, and this group, at first a small minority, included the most powerful chief hereabouts. Directly across the trails that lead from here to the center of the valley, these clans could be the carriers of the new faith. Satan saw them, however, as a nucleus around which reaction could grow and to which the mere hangers-on in the original movement could group themselves when they lost their enthusiasm. About two months ago a man

whose pig was stolen called for the help of these folk, and the ensuing battle resulted in a village burned and three men wounded.

The center of the movement toward Christ was clearly enough the class of men who were training and serving as witnesses for Christ in their villages. By common consent the leader of this group was Balek, a chief of intelligence, leadership ability and spiritual sensitivity. He and the other men have led the services Sunday after Sunday, after spending a day or more teaching at home what they had learned at the mission station the first four days of the week. This was no small amount for new converts; it included the creation story, the Ten Commandments, the story of Jesus' birth and His death and resurrection, the beginning of the church, the Apostles' Creed and a paraphrased version of the first six chapters of Mark.

Against this loyal, zealous group Satan hurled more than one blazing weapon. Months ago one of the men tried to take another wife; he was publicly rebuked by another man in the service and fled the area in shame.

About a month ago the satanic attack moved in more closely. In the next large area down valley, where there has been no response to the gospel, two women had been killed by enemies. Over the route of kinship ties with the people in this area this quarrel spread here, and two young men from a group diffident toward Christ waylaid a visiting woman and killed her on the trail just a short distance from our station. As screams filled the night, our witness men were most upset and wondered what could be done. Finally they decided to go to the home village of the culprits, seize the



A Dani warrior, Baliem Valley

killers and escort them to the government camp. This was their plan, but neither they nor we, when we approved it, counted on the natural human reaction that came when the chief there said, "Are you God? Are you heaven?" and resisted. Nor did any of us foresee the couple of hundred armed men who, alerted by the trouble of the night before, were to follow the witness men to the village and kill a man.

The results of this episode are, briefly: (1) Division of the community of those interested in Christ, so that one of the strongest groups, through fear, cannot come to the services; (2) discrediting of the witness men in the eyes of some, who put much of the blame on them, and (3) the removal of Balek from the witness group, since he led the party and belongs to the clans now afraid to come here.

If the witness men are the center of the movement here, the symbol of the commitment made was the burning of fetishes. Now comes a report that some are seriously considering the reconsecration of these symbols of ancestor appeasement and clan warfare. That many would be happy for a chance to shake a spear again is testified by the battle of the last two days in which two have been killed, the warriors including some who had burned fetishes.

Today as a remnant of our usual company of Sunday worshipers gathered, we looked across the valley to the smoke signals set in celebra-

tion of yesterday's killings. One of the men prayed pointedly, poignantly: "Creator, many people here who wouldn't come when we asked them to come to church have gone gladly to set those fires. They are searching for evil tidings and say, 'Let the message about Jesus grow small.' And they mistakenly think it will. But Your message is going to grow great. You go make their hearts right."

Will you join him in that prayer? Christ's church is threatened. If you prayed when you felt our lives were threatened, will you not earnestly intercede now when His Body is under attack?

We do not despair. Last week's visit to the Taki, where a gathering of five hundred well-instructed worshippers testified to the strength of this outpost beyond the supervision of a missionary, was heartening. The group that includes Balek is holding services in their own area while they fear to come here. Among the other witness men there are signs of growth, increased zeal and a hardening of determination in the face of opposition. For all these we thank God as we ask your prayers.

November 13

Two weeks ago we urgently requested you to pray for Christ's church in the Baliem Valley. A series of discouragements, distractions and disturbances had cut the Sunday gathering at Pyramid from fifteen hundred or two thousand (the normal gathering after the fetish burnings) to eight hundred or a thousand (during the summer months), then to five hundred, and three hundred and, finally on the day we appealed for prayer, to fifty.

Nor was this the low point in all respects. Less than a week after the battle in which two persons were killed, a group which has not responded to the Christian message attacked seven women who were visiting here from the old enemy group in the Wolo Valley. They killed all seven, with their children.

Last Sunday many were afraid to come to the service and the people who had been very interested in the gospel in one large village fled their homes in the night, fearful of attack. In the face of this apparent turning from the gospel, the most important chief in the area, long resistant to

the movement here, took the opportunity to repeat a ceremony preparatory to the major pig feast, a feast based on reverence of ancestral spirits. A few months ago he had done this and found himself alone, but this time a number of local men who had burned their fetishes went "just to look," they said. Included were the two most prominent chiefs in the group responding to the Christian message. The witness class of eleven men was cut to nine when Balek and his younger helper left; to seven when the two men from the Taki area were cut off by the resurgence of fighting on the trail; to five and sometimes fewer during these days as some of the men became fearful and discouraged. The movement toward God which had caused rejoicing both here and at home seemed shattered.

But God has established His King, and has promised Him the heathen for His inheritance. Missionaries here on the station gathered for a day of prayer, and others on the field joined as you too prayed. Satan had overstepped himself. One of the chiefs who went to observe the taboo ceremony got quite ill—not so much from sickness, said the doctor, as from a disturbed conscience. The other, earlier known to us for his skillful duplicity, obviously tried to clear himself of suspicion of falling away. At Dr. Smit's suggestion, all the leading men of the groups who have burned their fetishes gathered with the witness men and us yesterday for a lively discussion, led by the chiefs.

"Why are you people afraid? Who is going to kill you? Come back to the services," led off the old headman with the troubled conscience. "God will protect you as He did me when men came threatening me here in our courtyard," said one of the witness men. "Those people calling for the feast are many fewer than we, but you have become fearful; let's all come tomorrow and see how many of us there are." "And don't anyone go down to those ceremonies or the sings," concluded the group.

This morning the long-silenced sound of singing groups began to penetrate the Sunday quiet. For the first time in months villagers gathered, and the witness men seemed renewed in spirit as they taught. Just before the benediction, Balek, lead-

ing witness man absent from the services ever since the explosion of killing six weeks ago, came with a few men from his group. The others asked him to lead in the benediction, and he did: "Creator, we have gathered today to learn Your Word. A while ago some men did evil and killed a woman; then we did evil and killed a man. Cleanse us with Your blood. . . ."

A very real benediction settled over the group as the people divided into seven groups for intensive teaching. Balek sat and led a group consisting of the few men who had come with him and the group related to the man whose killing had followed the witness men's abortive efforts to administer justice. The first local man to stand and lead the group in the Apostles' Creed, cued by Balek, was one of the men that rumor had said was out for vengeance.

All is not yet settled; the talkative headman most closely related to the victim sat silent through the class. There will have to be some payment in the case, no doubt, but we thank God for this first public gathering for worship which included both groups, and for Balek's open and sincere identifying of himself with the killers in the incident and asking for forgiveness.

The people are being encouraged to plan for a Christmas feast, and the chiefs suggest they make these weeks of concentrated learning of the central messages about Christ. Will you continue earnestly to pray that these may be weeks not only of renewed interest, renewed church attendance, but also of new life for many who have burned their fetishes and learned some stories about the Saviour but have not yet been born from above.

And for those who are His own but have been scattered, fearful, discouraged like the apostles after the crucifixion, will you pray that the risen Lord will send upon them His Spirit? Satan is still master in the lives of many, and he has boldly challenged the very center of the movement to Christ at Pyramid Mountain. Pray with us as did the earlier disciples: "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." God is answering your prayers. ♦ ♦ ♦



JAMES B. HARR, Reporter

To the Fields

Miss Ruth L. Ruhl left December 16 for Hong Kong, where she will serve among the churches and in the Bible Seminary. Miss Ruhl first went to China in 1938, returning in 1947. For a number of years she cared for her mother, a veteran missionary to China, and more recently (since 1955) she served on the staff of Simpson Bible College in San Francisco.



Ruth L. Ruhl
Hong Kong

On Furlough

Rev. and Mrs. Raymond P. Woerner and children, Gustave, Denise and Daniel, arrived from Chile on December 7. They have completed their first term.

Miss Olga M. Donnell arrived on December 9 from Indonesia, having completed her first term.

Miss Margaret F. Rogers, R.N., arrived on December 10 from her first term in the Mali Republic (formerly Sudan), West Africa.

The New Generation

To Rev. and Mrs. Paul Stumbo, Oskaloosa, Ia., a son, John Paul, on November 21.

To Rev. and Mrs. Neal C. Webber, Thailand, a son, Ronald Neal, on November 30.

With the Lord

Mr. Stanley Vandegrift was killed in an auto accident November 25. Mr. Vandegrift was graduated from Simpson Bible College last spring and had become the pastor of the new Alliance church in Gardena, Calif.

Rev. Clarence E. Perry, eighty-six, went to be with the Lord on November 22. He had been in poor health for some time. For a number of years he had lived in the Alliance Home for the Aged, Carlisle, Pa., where the funeral service was held in the chapel.

Mr. Perry had ministered as an Alliance pastor for many years, serving

churches in Mechanicsburg, Pa.; Dallas and Hood River, Ore.; Stockton, Calif.; North Attleboro, Mass.; Providence, R. I.; Memphis, Tenn.; Stratford, Conn., and Dover-Foxcroft and Bangor, Me. He retired in 1942. Mr. Perry's ministry had been characterized by kindness and unselfishness. A true man of God, he had a good grasp of the Scriptures and was used to establish many people in the Lord.

He is survived by his widow, a brother and a son, Rev. R. W. Perry, who is a missionary in Colombia.

Mrs. Anna Mae Dunbar, widow of Rev. Edwin R. Dunbar, died on Thanksgiving morning, November 24, after a long illness. She and her husband, who served Nyack Missionary College many years in various capacities, were known by older Nyack alumni as "Mother and Daddy" Dunbar.

Born in Catherine, N. Y., in 1887, Mrs. Dunbar met Mr. Dunbar on the Nyack campus and they were married in July, 1908. After holding several pastorates Mr. Dunbar served as superintendent of Beulah Beach (Ohio) Bible Institute and when it closed the Dunbars returned to Nyack where he taught Bible and served as dean of men. Mrs. Dunbar taught piano and voice and for a short time led the orchestra.

The Dunbars also served at Simpson Bible College for approximately three years and then returned to Nyack.

Mrs. Dunbar was buried at Gillette, Pa. Rev. L. J. Isch, Sr., officiated at the service.

Mrs. Ruth E. Mink, wife of Rev. E. H. Mink, pastor of the Christian and Missionary Alliance church, New Kensington, Pa., died November 1, after a two-month illness. Mrs. Mink also served with her husband in pastorates in Ellwood City and Cambridge Springs, Pa. She was a capable Sunday school teacher and leader in the women's missionary prayer fellowships.

In addition to her husband Mrs. Mink is survived by two sons, Rev. Alvin H., pastor of the Beaverdale, Pa., Alliance church; Clifford E., a student at Temple University; a daughter, Betty, and three grandchildren.

Mrs. Juanita Moore, widow of the late Rev. Walter L. Moore, died on November 6 in Paramus, N. J. Mrs. Moore was born in Belleville, Ont., and came to Nyack to attend the Missionary College there in 1918. Later she served with her husband in Alliance churches in Johnson City and Rome, N. Y.

Mrs. Moore was a member of the Alliance church in Fort Lee, N. J., where the funeral service was conducted by the pastor, Rev. P. C. Mucke. Interment was in Johnson City, N. Y.

Church Pews Wanted

The Beefhide Gospel Mission is planning to replace its present seating facilities in one church with standard church pews. They ask that anyone knowing of secondhand pews for sale contact the mission in Jenkins, Ky.

Rev. K. D. Garrison with Christ

On December 13, 1892, in the Gospel Tabernacle in New York City a party of twenty new missionaries farewelled for India. Among them were Rev. and



K. D. Garrison

Mrs. M. I. Garrison and their four small children. The Garrisons had been in evangelistic ministry in the West, but this was a new step of faith.

In her farewell testimony Mrs. Garrison thanked God for the assurance of going to India in the will of God. Her aged father and friends had tried to dissuade her from this step, and one of her little sons had demurred. He was afraid the lions would eat him, he said. Mrs. Garrison quoted the promise: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet," and he said he would not mind going if he could step on the lions. At the farewell service Mr. Garrison was ordained to the ministry and the four Garrison children, Alle, Kiel, Elizabeth and Ruth, were dedicated to the Lord by Dr. A. B. Simpson and Dr. Henry Wilson.

Three years later Mr. Garrison went to be with the Lord, and Mrs. Garrison returned home with her five children, Jena having been born in India. She gave them Christian training and nurtured them for the Lord.

We do not know which of the small boys was afraid of the lions, but three of the Garrison children returned later to India to give valued and distinguished service for many years: Rev. A. I. Garrison, Rev. K. D. Garrison and Mrs. Ruth Brabazon.

After serving for many years in Berar Province, Rev. Alle Garrison finished his course on the Nepal border. For years he had been burdened for the Nepalese. He was en route to minister at a Christian life conference when he died of a heart attack.

Rev. Kiel Day Garrison went to be with the Lord on November 13. Following a routine physical checkup a minor operation was performed on November 4, and resulting complications were the cause of death. Mr. Garrison served thirty-seven years as a missionary to India (1910-1947) and for twenty-three years he was chairman of the field. His knowledge of the people of India and his sympathetic understanding won their respect and confidence, and his foresight and wisdom in laying the foundation for the church in that land are strongly evident to those who follow him.

His administrative gifts and selfless labors for the church cause his co-workers to speak of him as a missionary statesman. They also pay tribute to his gentleness and his considerate manner. To his contemporaries on the field he was a beloved brother in the Lord,

patient and always ready with spiritual encouragement. To young missionaries he was a wise and tactful counselor, as well as being an exemplar of Christian virtues.

Mr. Garrison prepared for the field at Nyack Missionary College, and as he had opportunity took college studies during his furloughs. On his first furlough he took over the pastorate of an independent church in Brantford, Ont., and attended McMaster University at the same time. The church came into the Alliance when he was there. On another furlough he studied at Gordon College, where he obtained a theological degree. He also studied in Biblical Seminary in New York City, and then in Eastern Baptist College. While he was a student at Nyack he had charge of a little church in Port Richmond, N. Y., and after graduation he served as pastor in Durham, N. C.

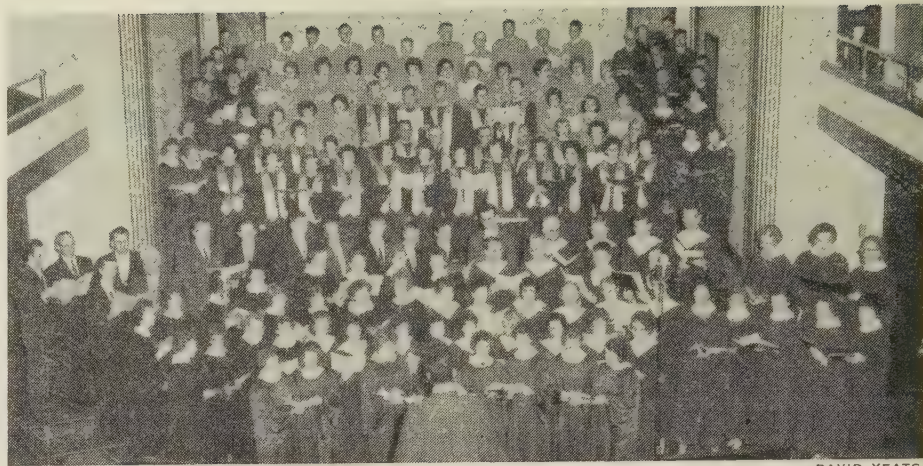
At various times while on furlough Mr. Garrison had taught at Nyack, and from his retirement from the field in 1947 until 1959 he was on the faculty. Here too his Christian character influenced many lives. One young person wrote, "He was always the example of the Christian I wanted to be."

While in India Mr. Garrison had an active interest in the Ramabai Mukti Mission, and for several years he served as president of the American Council for the Mission.

Miss Adeline Huston Delaney, of Toronto, Canada, became his wife in 1913. She was already a missionary to India and the wedding took place on the field. She has been a gracious and faithful helpmeet to her husband in all his ministry. She will continue to reside in Glendale, Calif. Two sisters also survive: Mrs. Ruth Brabazon, who is on the staff at Columbia Bible College, and Jena, Mrs. Homer Herzog, of Passaic, N. J.

Interment was from the "Wee Kirk o' the Heather" in Forest Lawn Memorial Park in Glendale. Former students who are now pastors in California and some who are missionaries served as pallbearers.

Midland Heights



DAVID YEATS

For the third year the choirs of the Twin-City Alliance churches met at Simpson Memorial Church in St. Paul, Minn., on Thanksgiving Eve for a program of music. To climax the evening the massed choirs sang "Praise My Soul the King of Heaven," "I Will Sing of My Redeemer," and "O, For a Thousand Tongues." Rev. J. E. Davey is pastor of the host church. A large audience attended.

Maryland Church Dedicated

The Christian and Missionary Alliance congregation of Middle River, Md., dedicated its new church building October 30. The church has a seating capacity of 400 and is valued at more than \$80,000. Rev. Ralph W. Pratt is pastor.

Church Dedicated in Midland, Pa.

The Alliance church of Midland Heights, Midland, Pa., was dedicated on November 27 with Rev. H. J. Sutton, District Superintendent, bringing the message.

The church had its beginning in 1942 when two Christian women saw the need for a place of worship in the 280-family housing project for defense workers. A Sunday school was started, with Mr. Michael Mosura having the oversight of the group, assisted by a number of men. In 1956 William Swager served as pastor, and was followed by Wesley Glass, a Nyack graduate. In the latter part of 1956 Mr. Mosura, who had been serving the Alliance church in Pinehurst for five years, was asked to become pastor.

Ground for a building had been purchased earlier, and in 1958 the congregation bought a sectional church building from a Lutheran church in Beaver Falls. Building costs were reduced through the labor of friends in the locality and pastors of the area. Total costs were just \$9,000, of which \$1,800 is still owed. The first missionary convention in the new church resulted in a pledge offering of \$450.

SPBC Wins WITNESS Contest Again

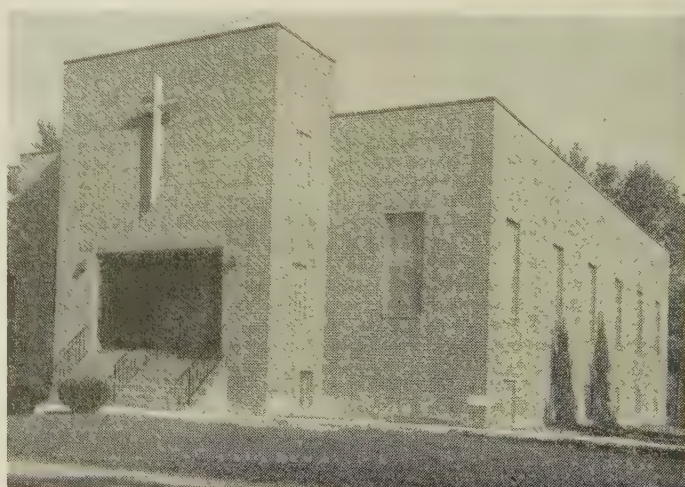
St. Paul Bible College students showed their superiority again this year in selling ALLIANCE WITNESS subscriptions. They triumphed over Simpson Bible College 395-170. Last year St. Paul beat Nyack, who this year challenged Canadian Bible College—and lost.

Evangelist Holds Meetings

Mr. Clarence Shrier, of Ottawa, Ont., recently concluded special meetings with Rev. Willard Crunkilton, pastor of the Kingston, N. Y., Alliance church. There were at least eight professions

(Continued on page 19)

Middle River



Sunday

NUMBERS 24:1-15 (verse 15).

Today begins a new year for all of us—a year doubtless to be fraught by many a danger and filled with many a blessing. The majority of both pitfalls and benedictions will be presented to us in disguise and we shall need to look constantly to our divine Shepherd to distinguish for us into which category each package falls. Only thus shall we be enabled to choose the good and reject the bad. Life consists of choices, and eternity alone can reveal whether we have chosen for God or self. —PAMELL.

Monday

ROMANS 4:13-25 (verse 20).

It is not true to say that "seeing is believing." Faith believes where it cannot see; nay, believes what sight and evidence may even seem to contradict, if only God has said it. When God said to Abraham, "I have made thee a father of many nations," there was no sign of it; indeed, the evidence of sight plainly contradicted it. But God said it, and Abraham believed it, for faith "calleteth those things which be not as though they were." —A. B. SIMPSON.

Tuesday

1 JOHN 4:11-21 (verse 18).

In the most trying hour a trustful Christian who knows his Lord is not moved by circumstances. Job said, "Though he slay me, yet will I trust in him." The heart that is fixed upon God will stand what comes and will recognize the divine hand of God back of every test and all kinds of suffering. Paul and Silas at midnight in prison sang praises unto God. The keeper of the prison and all his household were converted.—H. B. MUSSELMAN.

Wednesday

ACTS 17:22-34 (verse 28a).

*Hold by nothing here below;
Appoint my journey, and I go;
Though pierced by scorn, opprest by pride,
I feel the good,—feel naught beside.*

*No frowns of men can hurtful prove
To souls on fire with heavenly love;
Though men and devils both condemn,
No gloomy days arise for them.*

—MADAME GUYON.

Thursday

MATTHEW 5:3-16 (verse 16).

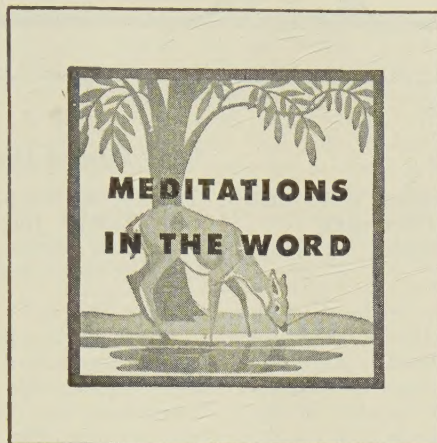
God wants you to be ambitious to have good works that somebody can see. Light travels faster than sound, and so with Christians you see the flash before you hear the report if they are the right sort. The ambition is, not that men will praise you, but that you may glorify your Father which is in heaven. You thus have an opportunity to be ambitious and yet be humbly humble.—A. J. GORDON.

Friday

PSALM 91 (verse 1).

We cannot all be great scholars but we can all learn to prevail in prayer. This is true greatness; this is power. The

prayer life reveals to us the secret of God's presence and shows us the secret place where we dwell in safety. . . . The prayer life strengthens, develops and perfects our faith. Where there is much prayer there is increase of faith. Doubt paralyzes; faith produces marvelous results. —GOD'S REVIVALIST.



Edited by EDITH M. BEYERLE

Saturday

PHILIPPIANS 1:21-30 (verse 23).

When you are let go by death you will go to your own company. A holy man in New England was asked when he was dying, "Are you going to heaven?" He looked up and said, "Where else could I go?" It was not pride; it was not vainglory; it was not self-confidence, but it was the knowledge that Jesus was his Saviour and his whole soul longed after Jesus. He knew that when the bars of his cage were broken he would mount like a freed bird to see the face of his Lord and make his rest in His presence.—A. T. PIERSON.

Sunday

MARK 16:9-20 (verses 17, 18).

We are not to go abroad to preach the signs nor to produce the signs ourselves. Our business is not to work miracles and wait until we can do so before telling the story of Jesus. Our work is to tell the simple story of His life and death and His resurrection and to preach the gospel in its purity, but to do it expecting the Lord to prove the reality of His power and to give the signs He has promised. In all generations since there have been those whose ministry has been attended with miracles.—A. B. SIMPSON.

Monday

GENESIS 6:8-22 (verse 9).

Keep near to God, that you may hear the accents of His still small voice. Our happiest experience in life is walking with Him in unbroken fellowship, and He then takes us into covenant with Himself. Through any one individual whose heart is perfect toward Him God will save others. We too shall cross the flood of death and enter the new life of resurrection, but oh, we must be quick to hear that still small voice as we walk in fellowship with Him! —F. B. MEYER.

Tuesday

ROMANS 9:14-24 (verse 21).

What is all flesh in Thy sight? Shall the clay boast itself against Him that fashioned it? How can he be puffed up by vain words whose heart is in truth subjected to God? Not all the world could lift him up whom Truth hath subjected to itself; neither shall he be moved by the praise of a multitude of men, who has firmly set all his hope in God.—THOMAS À KEMPIS.

Wednesday

ZECHARIAH 2 (verse 8b).

It matters to God! precious comfort in sorrow;

It matters to God—soothing solace in tears;

*It matters to God—all about the tomorrow,
The uncertain track, and the long-stretching years.*

It matters to God all about the sore heart-ache—

He knoweth the cause, as He holdeth the cure;

And if He sees best not to heal quick the heartbreak,

'Tis sure He'll give exquisite grace to endure.

—J. DANSON SMITH.

Thursday

1 JOHN 5:10-21 (verse 19).

Dr. Walter Lingle tells of a lawyer, not a professing Christian, who challenged him to point out those in a congregation of three hundred and fifty who lived in such a way as to cause anybody to glorify God. Dr. Lingle named two in the congregation and then had to stop! "The evidence of Christianity is not the evidences. The evidence of Christianity is a Christian," said Henry Drummond.—ANONYMOUS.

Friday

PROVERBS 12:15-28 (verse 21b).

There is no such thing as "happenstance" with a true child of God. When apparent evil visits him for a longer or shorter stay, faith in an all-wise God and His certain Word will say, "This has been permitted by my loving Father and, according to His Word, will 'work together' with everything else toward the ultimate purpose of conforming me into the 'image of his Son' (Rom. 8:28, 29)." Thus, what seems like evil and even disaster is not what it seems, but is really blessing in disguise.—PAMELL.

Saturday

MATTHEW 17:11-23 (verse 20).

Men are talking today about what small units of atomic energy will accomplish. They tell us that an atomic unit the size of a pea would run an automobile for an entire year. They tell us that the atomic energy in a glass of water would run a steamship across the Atlantic Ocean. We marvel at these things. But Jesus was talking about something still greater. . . . Jesus was talking about an atomic faith. He was talking about a miracle-working faith, a faith that brings things to pass in the face of the seemingly impossible. —J. C. MCPHEETERS.

January 1, 1961

LESSON TEXT—

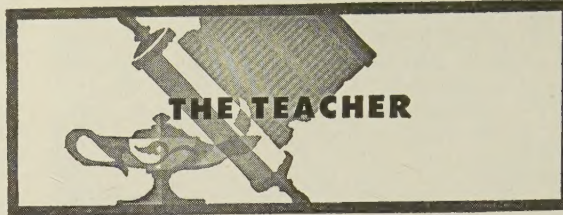
John 1:1-14; 20:30, 31

GOLDEN TEXT—

John 20:31

DEVOTIONAL READING—

1 John 1:1-8



By Harold J. Sutton

January 8, 1961

LESSON TEXT—

John 2:1-11

GOLDEN TEXT—

John 2:11

DEVOTIONAL READING—

Luke 7:19-23

The Gospel of the Son of God

"God has spoken in Christ . . . The enfleshed Word that the eternal God speaks in Jesus Christ is the language . . . of re-creation; it is the language of redemption" (Rees).

I. THE WORD (John 1:1-14).

Moses, in Genesis, began with time; John, in his Gospel, began with eternity. (1) *Eternally* (vv. 1, 2). (a) Eternity of the Word. "In the beginning was the Word." As time's Creator, God must have stood apart from time, in eternity, to create time (measured duration). (b) Trinity of the Word. "The Word was with God." The preposition "with" means both communion with and movement towards. "The Word was with God" before He revealed God. (c) Deity of the Word. "The Word was God." The statement is without benefit of modifier. It is not "He was the God"; it is "He was *God*." It is identity of essence, not resemblance; it is sameness, not likeness. (2) *Creatively* (vv. 3-9). Here is (a) primacy. "All things were made by him." Since the Maker is before, and necessary to, the made, priority is established. God the Son is the organ through which creative purpose moves. Through Him the infinite God utters Himself in His works (Heb. 1:1, 2). (b) Origin. "In him was life; and the life was the light of men." Life, imparted by the Son, became to men the light of understanding. Man could apprehend God and commune with Him. (c) Antagonism. "Light . . . in darkness." Here are both the Fall and the overtures of God. There is darkness, but also "light." Patiently and persistently the light penetrates the darkness. (3) *Redemptively* (vv. 10-13). (a) Preparatorily. Creatively, the Son made the world (Heb. 1:2; Col. 1:16); preservatively, He is in the world (Heb. 1:3; Col. 1:17); perceptively, He is unrecognized by the world (v. 10c; 1 John 3:1c). The Athenian inscription (Acts 17:23) was both prophetic and pathetic. (b) Incarnately. "He came" as no other had ever come. "He was in the world" pre-incarnately. "He came" incarnately. (c) Redemptively. Some "received him." These were given the right "to become the sons of God." This was given in response to believing on His name. It is a birth not humanly generated but divinely engendered.

II. THE WORD (John 20:30, 31).

The Scriptures present God's Man as the object of our faith. This faith results in "life through his name." Faith is an attitude; life is an actuality. Christ is the medium; life is the end. Faith appropriates the object of its trust and Christ becomes the "life" of the believing. (1) "These are written . . . that believing ye might have" *consolation for the past* "through his name." The sins of yesterday and yesteryear no longer haunt us. Our past is forgiven and the slate is clean. There is a new writing and it is that of grace. (2) "These are written . . . that believing ye might have" *courage for the present* "through his name." We find the promise "As thy days, so shall thy strength be" delightfully true, and emergency needs are met with emergency supplies. There are streams in the desert, and we feast where others faint. (3) "These are written . . . that believing ye might have" *confidence for the future* "through his name." Tomorrow holds no fears and the future has no alarms. The sky is radiant with promise and the song is one of hope and cheer.

"The First of His Signs"

The key to the passage is in the last verse of the recorded text. "Signs" (miracles) signify something. A sign is something that comes from something else. It proves that from which it comes and can come from none other.

I. THE SIGN

"This beginning of miracles" was a sign of (1) *Christ's power over nature*. "The water . . . was made wine" (v. 9). Why should this be thought incredible? That which had been done for centuries by delayed and secondary causes was accomplished through an immediate and primary cause. The common and ordinary was done uncommonly and extraordinarily. (2) *The gospel ministry*. "Jesus was called . . . to the marriage" (v. 2). Creation was crowned with a marriage; redemption is to be consummated with the same. It is life that has powers of adaptation; death, never. Marriage, not death, was a part of the pristine order. (3) *The gospel era*. "They have no wine" (v. 3). The words "Mine hour is not yet come" indicated that the Master's interference would be only at the point of exhausted resources. (a) Historically. Forty centuries had proved the world's inability to save itself. Christ came when the moral supplies of the world were exhausted. (b) Spiritually. Whether on a breadless desert or a turbulent sea or with Emmaus-bound disciples when extremity came He came too. (4) *Gospel effectiveness*. "Waterpots" for "the purifying" (v. 6). Outward washings symbolize externalities. The water of washing becomes the blood of drinking. Here is an effectiveness that moves from the center out rather than from the circumference in. (5) *Gospel nature*. "The feast" (v. 9). "Wine" is a type of joy (Isa. 55:1). It is a part of the cluster of the Spirit's fruit and makes up a third of the kingdom of God within (Rom. 14:17).

II. THE GLORY

"And manifested forth his glory" (v. 11). It was the "glory" of (1) *His all-sufficient grace*. Our Lord's first utterance was the word "fill." Is it to be wondered? See John 1:14; Ephesians 1:23; Colossians 2:9. And, upon our level, such fullness may be ours (Eph. 4:10; John 1:16; Col. 2:10). Christ fills the heart, the day, the life. He will at a future day fill the earth (Num. 14:21). (2) *His transforming power*. The water was made wine. Moses changed water to blood, a type of judgment. Christ changed water to wine, a type of grace. The transformation in nature is a type of the greater transformation in grace. (3) *His superlative character*. "Thou hast kept the good [best] wine until now" (v. 10). The devil's best is at the beginning. First the Goshen pastures, then the Egyptian fetters. But the Creator constantly excels His best. And the best is yet to be.

III. THE EFFECT

"His disciples believed on him" (v. 11). (1) *Convincing*. Jesus came unreceived and unacknowledged. But the water blushed to wine, devils trembled, death fled and creation paid homage to its rightful Lord. (2) *Confirming*. Belief was not initial; it was confirmed and intensified. Here was abounding evidence that their faith was not misplaced.

Our Lord began to manifest His glory at a marriage. He will consummate it at a marriage at which there will be no shortage (Rev. 19:7-9).

THE ALLIANCE FAMILY

(Continued from page 16)

of faith, one of which was a young girl brought to prayer meeting by a family who ordinarily hired her as a babysitter.

Pastoral Changes

Rev. E. H. Gunderson, Niagara Falls, N. Y.

Clio Talbot, Chepachet, N. Y.

John Landis, Bend, Ore.

Floyd Evers, Joyce, Wash.

Glenn Merrill, Bradenton, Fla.

Blair McGarvey, Winter Haven, Fla.

Richard Perkins, Huntsville, Ala.

Dr. Charles Seidenspinner, East Lake, Atlanta, Ga.

Lloyd Powell, Assistant Pastor, Fort Myers, Fla.

Carlton Scarborough, Largo, Fla.

George Nagel, Fairview, Pa.

Rev. Jakob Lingjerde, Bangor, Me.

Kenneth Steckel, Jr., Mt. Carmel, Pa.

Franklin West, Assistant Pastor, Fullerton, Calif.

John F. Wommer, Assistant Pastor, First Church, San Diego, Calif.

Ralph Bell, West Washington, Los Angeles, Calif.

Rev. Duane Adamson, Hospital Chaplain, San Jose, Calif.

Rev. William Scott, Valley Farms, Ariz.

Rev. E. R. Rehm, Fourth Avenue, Regina, Sask.

Rev. George Erickson, Lyn-Gate, Calif.

Rev. R. G. Dempster, London, Ont.

Bruce Jackson, Assistant Pastor, Owen Sound, Ont.

Francis McGeaughay, Irma-Viking, Alta.

James Pratt, Loon Lake Indian Mission, Peace River, Alta.

Rev. William Rees, Nadine, Pa.

Rev. Paul E. Poe, Hugo, Ore.

Rev. William J. Adams, Biloxi, Miss.

Alex Lunceford, Hilliard, Fla.

Edward Sandquist, Cambridgeport, Vt.

Rev. John G. Brokaw, Paramus, N. J.

Rev. Ralph W. Lindsey, Bakerstown, Pa.

Rev. John P. Pugh, Girard, Pa.

Rev. Clyde H. May, Clymer, Pa.

Rev. G. G. Copeland, Oak Ridge, Tenn.

Rev. M. L. Anderson, Dallas, Tex.

Rev. Carl Davis, Bessemer, Ala.

Rev. Floyd L. Fradenburgh, Nevis, Minn.

Rev. Thomas F. Fairgrieve, Assistant Pastor, North Seattle, Seattle, Wash.

Rev. J. R. Irwin, McCleary, Wash.

Rev. Abe A. Tieszen, Arbor Heights, Seattle, Wash.

Fort Wayne Gospel Temple Affiliates with C. & M. A.

On October 18 the congregation of the Fort Wayne Gospel Temple, Fort Wayne, Ind., affiliated with The Christian and Missionary Alliance. Founded by the late B. E. Rediger in 1928, the Temple had retained an independent status over the ensuing years, with a

local and world-wide congregation via many religious broadcasts, viz., the noted "Back Home Hour" which for some twenty-nine years went out over WOWO, Fort Wayne. The Temple has accomplished great things through the leadership of Dr. Paul Rader, Rev. Clifford Hollifield, Dr. Ralph Neighbours, Rev. Stewart Billings and Dr. Herbert Pugmire.

Early this year Rev. Carl R. Bennett, former pastor of the Burns Avenue Church of The Christian and Missionary Alliance in Dayton, Ohio, was called to the pastorate of the Temple. The board of directors had felt for some time that there must be a closer relationship with a larger religious body in order to have the outreaching ministry that the times demand. The board recommended to the congregation that an affiliation be sought with The Christian and Missionary Alliance.

In addition to its regular schedule of services Gospel Temple sponsors a morning devotional broadcast over a local station, WKJG, 1380 kc., and is planning an immediate revival of the "Back Home Hour" on Sunday evenings over this same station. There is also a world-wide missionary ministry through the Temple Missionary Society, which supports sixteen missionaries on seven

Missionary Treasury

November 1960

General Fund \$407,462.03
Missionary Specials 86,365.19

This General Fund income as reported above represents the largest income ever received for the month of November and the third largest income received in any month by the Society. This went far to clear up the accumulated budget deficit, and we are trusting that with the usual high income for December we may not only clear up all of the accumulated cash deficit, but have sufficient for some of the budgetary needs that up to the present time have had to be deferred because our income has been short of the budget anticipations.

Chile Relief

Receipts for November \$ 2,000.31
Total as of November 30 \$76,581.11

Gifts for the month of November were covered by our receipt Nos. 34961-36846 and 2713-2864. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

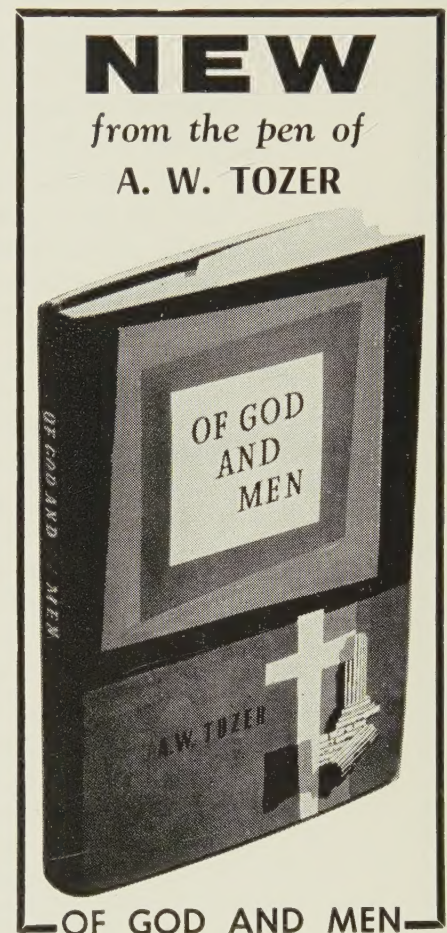
All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

different mission fields. There are two missions still operating in Havana, Cuba, that were founded and have been maintained by the Gospel Temple for a number of years. In the heart of downtown Fort Wayne there is a rescue mission which operates seven days and nights a week under the direction of Mr. and Mrs. Merritt Simons. The Temple Bookshop, managed by Mrs. Esther Corwin, supplies some forty different Sunday school and church groups in the area.

Correction

In our November 30 issue Rev. Lee Milligan was listed in the pastoral personnel as being an instructor at Simpson Bible College. Mr. Milligan is in the business office of the school.



OF GOD AND MEN

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A Policy of Efficiency and Economy

YOU and I want the money we give to missions to be used for that purpose. We begrudge every cent that must be spent on administration or promotion. And yet we know that the missionaries could not do their work if someone did not handle these things for them. A certain amount of the missionary dollar must be allocated to the maintenance of offices in the homeland.

For a growing society with 824 missionaries on 22 different fields, this is no small item. Yet we have a right to have an accounting that will show whether expenses are being kept at a minimum consistent with the efficient functioning of such a society.

It is for this reason that the detailed report of the Treasurer of The Christian and Missionary Alliance is published every year and is sent to every official worker of the Society so that a copy is available in every church. Any donor who wishes may examine the figures. To anyone familiar with operational costs for an establishment like this, these figures reveal a remarkable story of efficiency and economy.

But you and I look around sometimes at the way Christian work abroad is being publicized by other agencies and we wonder why the Alliance doesn't step up its appeal to the general public. The answer to that is twofold:

1. Our Society is a fellowship in importunate prayer and sacrificial giving for the sake of carrying the gospel in its fullness to every person. God has His people in all parts of the world whose vision is in harmony with this purpose. From among them He leads some to join in the world-wide ministry of the Alliance. Isn't that the way you became involved?

2. Servants of this Society are deeply aware of their obligation to us in administering to the greatest advantage the funds we entrust to their hands. They value publicity. The missionary convention system of bringing information and of cultivating warm and personal relationships with the personnel on the field is a testimony to the kind of publicity which is in keeping with the character of the Alliance. Inspiring firsthand reports, though not always spectacular, help establish the bonds of faithful intercession as well as of giving.

The Alliance policy, which avoids lavish expenditures for the sort of publicity that is aimed at soliciting merely popular support, deserves our approval. Should we not prefer to concentrate on doing the work to which this Society is called, rather than suggesting that a greater proportion of our giving be allocated to competitive advertising?

THE CHRISTIAN AND MISSIONARY ALLIANCE

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